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The True Idea of the University, and its Relation to a Complete System of Public Instruction.

AN ADDRESS

BEFORE THE

ASSOCIATION OF THE ALUMNI

OF THE

UNIVERSITY OF THE CITY OF NEW-YORK,

JUNE 28, 1852.

BY C. S. HENRY, D. D.

PUBLISHED BY THE ASSOCIATION.

NEW-YORK.

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1852—3.

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JOHN J. CHRISTIE,

At the Annual Meeting of the Association of the Alumni of the University of the City of New-York, held in the University Chapel, on Wednesday, 30th June, 1852, the following Resolution was unanimously adopted.

"*Resolved*, That the Rev. Dr. Henry be earnestly requested to furnish a copy of his valuable Address, delivered before the Association, for publication."

Extract from the Minutes.

WM. R. MARTIN,

Secretary.

The Twenty-first Anniversary of this Association will be celebrated as follows:

On Tuesday evening, 28th June, 1853, at 8 o'clock. The Oration before the Association by Prof. J. W. Draper, M. D., in the University Chapel.

On Wednesday, 29th June, at 4, P. M. The Annual Meeting of the Association, in the University Chapel.

On the same evening at 7 o'clock, the Dinner at the Astor House.

ADDRESS.

Gentlemen of the Association of the Alumni
of the New-York University:

Your Association, young gentlemen, is that of a Brotherhood of Scholars: but not a Brotherhood of Scholars united solely by the common bond of liberal culture and the love of good letters, but also by the finer and tenderer bond of your common relationship to the institution in which you received your intellectual nurture. It recognizes that as your Alma Mater—the benignant mother of your minds. The idea is a beautiful one; and the sentiment it inspires is not less beautiful. It is at once a filial as well as a fraternal sentiment that brings you together at this festival season of our Academic year. You come here as brothers, because nurslings of the same fair mother. And though she is but a young mother,—scarce twenty years old,—she can already count by hundreds the children she has borne. Year by year, during nearly every year of her own existence, she has dismissed into the "wide wide world" a goodly band of sons brought forth and brought up by her. Some of them have not been long away from her fostering care—the younger brothers among you, the purple light of youth, the *purpureum lumen juventutis*, still fresh upon them; but others have been a good while gone, doing manly work in the service of their country and of mankind, to their own honor and their mother's fair renown. She is about to send forth ano-

ther band of her children, an accession to the ranks of your brotherhood. This is the occasion that brings you together now: and I hope the filial, no less than the fraternal sentiment will be quickened and deepened by your re-union. For the strength of the parent's heart is in the children's duteous love. And your Alma Mater is that sort of mother that may live forever; and however old in years she may become, and venerable for age, may yet flourish in perpetual youth, the faithful mother of new bands of sons year by year to the end of time, with a perpetual improvement, too, in the intellectual life and development and nurture which her children draw from her. That such may be her destiny, is, I trust, with you, an object of earnest desire and of loving hope. But its accomplishment depends on conditions which I know not from what other quarter they can so well be expected to be supplied as from your influence and exertions. For this reason, gentlemen, I have thought fit to occupy the hour of your meeting here to-night in presenting some considerations on the state of Higher Public Instruction in our country—its defects and needs, and the obstacles which stand in the way of realizing what every lover of good learning, and every enlightened lover of his country, and his race too, must desire to see among us—considerations which, I hope, may serve in some degree to give incitement and direction to your efforts for the prosperity and fair fame of your own Alma Mater, and for the advancement of the interests of Higher Education throughout the land.

A complete and perfect system of Public Instruction implies, gentlemen, institutions for Primary, Secondary, and Higher Education. The Common School is for Primary: the Academy (as it is called among us) is for Secondary; and the College and University for Higher Instruction. The Common Schools should exist in every town and district in sufficient numbers to give to all the children of the common-

wealth, of both sexes, the rudiments of necessary learning, the first elements of a sound education. The Academies are institutions where all those of either sex, whose condition allows, whose inclination prompts, or whose destination in life demands a greater degree of intellectual culture and a larger amount of knowledge than the Common School can give, may find the means of acquiring it. They should provide for imparting every thing included in the idea of what is familiarly called a good thorough English education, and also the Classical learning necessary to prepare young men for college. With the Academies I would also connect *Normal* instruction, or the training of persons for the special vocation of Teachers in the Common Schools or elsewhere.

But of these institutions I shall not further speak. It is to the state of Higher Public Instruction that I wish specially to direct your thoughts.

And to put the subject immediately before you, that you may see at once the scope and drift of my remarks, I will say at the outset, that we have in this country no Universities, and we need them: we have Colleges; and they need to be reformed—subordinated to the Universities, and connected with the lower institutions in such a way as to form a complete and perfect SYSTEM of Public Instruction. This, gentlemen, is what I wish to unfold and put in a clear light. I shall give you the results of reflections that have, naturally enough, occupied my mind from time to time, for many years: but I have greatly to regret that broken health and the pressure of many cares have not allowed me time to put the expression of them in such form and method as I could desire for this occasion.

I have said, gentlemen, that in this country we have no Universities. We have not. We have the name, but not the thing. A University, in its proper notion, is an institu-

tion which affords every possible advantage for the perfect acquisition of every branch of science and learning included within the circle of liberal studies. It implies an assemblage together in one place of all the conditions and means requisite for pursuing these studies to the utmost possible extent. It implies that any one competent to enjoy its advantages, may find himself surrounded at the University with all the aids and appliances needful or desirable for carrying out his studies, to the highest point of perfection, in any direction throughout the whole sphere of science and letters.

The University, gentlemen, is an organic whole: and so, like every other organic whole, it must have its organizing principle, its determining idea—in virtue of which all the constituent parts find their title to admission, their place and their form; from which they grow; around which they group themselves, and by which they are held together as one perfect whole. What is this constituent principle, this central idea? It is a well organized body of learned and able men dispensing the highest instruction in every branch of science and letters; not the meagre and superficial instruction which alone can possibly be given by one person undertaking all branches or many branches, and who having of necessity only a smattering himself, can of course impart no more than a smattering to others; but the profound and thorough instruction which can be given only by the members of a learned society numerous enough to carry the division of labor to the greatest desirable extent; thus allowing each one, and making it each one's duty, to devote his best energies to the cultivation and perfectionment of his own department, and to the communication of the fruits of his studies in the clearest and best methods of exposition. Out of this well organized division and connection of labor, comes that perfection in every part, and that completeness and unity of the whole, which makes the University what its name should import—a place where the universe of liberal studies is unfold-

ed to the ingenuous mind in all the fullness and richness of its infinitely diversified forms, and yet as one great harmonious whole of Truth, Beauty, and Goodness.

But there are also certain *material* conditions included in the notion of a University, because they are necessary to enable the members of the learned society to discharge their functions. These are buildings, lecture rooms, and especially libraries, apparatus, laboratories, and collections in nature and art—so ample and complete as to leave nothing wanting for the investigation and illustration of every department of science and letters, whether for the use of those who dispense or those who receive instruction.

Such, gentlemen, is the University in its true idea: and I say again, that while we have the name among us, we have not the thing. We have many Colleges, and several institutions with the name of Universities, but which are in reality only Colleges. But a College neither is a University, nor can fulfil the function of a University. This is true, whether you look at the matter in a theoretical or a practical way; whether you consider what a college ought to be and to accomplish; or whether you consider what our colleges, as they at present stand, actually do or are able to accomplish. In a theoretical view, a College is an institution designed to form the generally well educated man without reference to any particular destination in life—to carry on the culture and discipline of the faculties generally, already begun in the lower institutions, to carry it on to such an extent, and also to impart such an amount of liberal knowledge and to accomplishment, as will prepare the young man either for a dignified and useful position in cultivated social life, or for professional studies, or for that further, more extensive and profound study of the liberal arts and sciences in any special direction, for which it is the business of the University to provide. And so in theory a College is not and ought not to be a University. In the next place, in a practical view,

our Colleges cannot, if they would, accomplish the proper functions of a University. They are none of them adequately provided, and most of them very slenderly provided with the *material* conditions requisite for the profound and thorough study of all branches of science and letters—I mean libraries, apparatus, collections in nature and art. Nor less deficient in the *personal* conditions. In most of our Colleges there is only the Faculty of Science and Letters; and the body of Professors is so small, that it would not be possible for each Professor to give those extensive, complete and thorough courses of instruction, which the idea of a University implies, in any one, much less in all, of the subjects which it is made his duty to teach. This, I say, would not be possible, even if he had nothing else to do. But he has something else to do. His time is fully employed in imparting comparatively elementary instruction to immature young minds, but partially prepared perhaps for the course of college studies. What advantages then, do such institutions afford for carrying out the study of the whole circle of liberal arts and sciences to the utmost possible limit? None at all. In some of our Colleges there are Faculties of Medicine, Law, and Theology. But this does not make them Universities. For the courses of instruction are organized in respect of extent, time, division, and other particulars, to meet the special and practical demands of professional preparation, rather than as parts of a University system: and even if this were not the case, what has been shown in regard to the Faculties of Science and Letters would still hold. And so it is obvious that our Colleges do not and cannot accomplish the functions of a University.

That Universities are a need for this country, is a point, gentlemen, which I should feel ashamed to think it necessary to argue before you. We do not need a great many of them: but a certain number—amply supplied with all the

material and personal conditions for realizing the true and noble idea of such institutions—we do need. Who can doubt they would have an influence that can be brought into action in no other way, in advancing the great interests of science and good letters—interests, with which, I need not tell you, gentlemen, not only the intellectual and moral well being, but even the material prosperity of the nation, are indissolubly bound up. They would. Such institutions would be a glory and a blessing to the land.

Supposing, then, Universities to be established, what shall be done with the Colleges? Let them exist: let them, if need be, be multiplied. For the College holds an indispensable and most important place in a perfect system of Public Instruction. It is the place for the liberal education of those who do not go to the University, and by means of the liberal education it imparts, it also prepares for the University those who wish to advance to the highest degree of learning and science. No student should come to the University who is not prepared to profit by its advantages: and no one *is* prepared, who has not already acquired the amount of mental discipline and of liberal knowledge which form the well educated man. This it is the proper function of the College to impart. The College does not, and cannot form men of profound science and learning in every department of liberal studies. It does not make masters and doctors, competent to fill the Academic chairs of Universities or of Colleges, or to be in any sphere the great teachers of the world. This is not its function. It is the function of the University to do this. And on the other hand, it is not the special function of the University to *form* the liberally educated young man: it takes him already formed. The University is not the place to *train* and prepare the young man to think, and to study for himself; but to *take* the young man already prepared to think and to study; and then to *help* him in thinking and

studying for himself, and to carry him forward, by instructions more extended, profound, and diversified than the College can give, to the greatest possible perfectness of knowledge, whether in science or in learning. And the proper place, in a perfect system of Public Instruction, for the young man to gain the knowledge and the power to think and study which fit him for the University, is the College. In this view, and for those who go to the University, the College is subordinate to the University. But the College in its proper function, is not limited to preparing young men for the University. It is also to form well educated men who do not go to the University. We need a certain number of profoundly learned men in every department of science and letters: eminent Masters and Doctors, great luminaries in the intellectual sphere. These the University is to make—that is to say, to supply the best means, and all the means for enabling them to make themselves. But we also need an immensely greater number of well educated young men: men whose minds have been trained by a course of liberal studies sufficiently diversified, and carried to a sufficient extent to ensure a vigorous and well proportioned development of their faculties. These the college makes, or, as before, gives them the best help to making themselves; and so does a work which the University cannot do,—I will not say a more or a less important work than that which the University does; for it is idle and foolish to draw a comparison between the importance of two things, both of which are indispensable to the Commonwealth.

Let there be Colleges, then; and let them be sufficiently numerous to afford a place for all who seek a liberal education. But let them be reformed. Let them be made what they ought to be. Let them be conformed to their proper idea. Let them not attempt the functions of a University; for, as we have seen, they cannot and ought not to fulfil them. Let there be places to give a really "liberal educa-

tion" in the fine old scholarly meaning of the term. Let the course of studies be "liberal" studies. Let not the object be the acquisition of special knowledge for this or that particular destination in life. Let such special acquisitions come afterwards as any one may choose. Let the college course of under-graduate studies be mainly a discipline for the mind. Let it afford scope and means for the freest, fullest and most harmonious development and culture of all the mental faculties, without reference to any particular destination in life: and for these acquisitions of knowledge and accomplishments of taste, which form the true liberally educated man. And for this end, there is no conceivable organization of studies so well adapted as the good old fashioned *curriculum* of classical, mathematical, logical and rhetorical studies. These studies properly proportioned, and thoroughly pursued, involve and secure the very best possible training of the mind.

And this brings me to notice one of the great defects of our college system. Both too much and too little is done: and the consequence is that almost nothing is done as it should be. The four years of under-graduate study, is short time enough, in all reason, for accomplishing to any really good purpose the course I have mentioned,—even if the student comes from the Academy or Grammar School with a thorough preparation in elementary classical and mathematical learning, and with a considerable degree of culture and discipline of mind. And yet, into this four years, we have now crowded a multitude of additional studies—making a list almost as large and wonderful as that which lively young ladies accomplish in the fashionable schools, where all languages and learning, all sciences and arts are learned in three years, and all the accomplishments besides. And while thus crowding the course, we have at the same time, on the other hand, instead of raising the terms of admission, in practice often lowered them to almost nothing. What is the

consequence? Multitudes of young persons enter our colleges without sufficient preparation, and some of them too young to be able to get it. They are unfit to go with profit through the course of classical and mathematical learning, even if it were not compressed and hurried through with, in order to make some time for the modern additional courses, which, in their turn, of necessity often are compressed into mere meagre and fruitless compends. Some, the older, or more earnest and diligent students, make the best of it—work nobly, gain something, which enables them to educate themselves after they leave college: but the younger or more indolent, drag heavily through the four years,—and leave College with "small Latin, less Greek," and no living insight into the principles of Science; with diplomas in their hands which they could not, some of them, for their lives, bear a creditable examination upon. Such is a strong picture (but I am sad to say, and sure as sad, it is not an untrue one) of the wretched consequences that have come from attempting too much, and doing nothing thoroughly. And the remedy lies in a return to the proper idea and proper work of the college,—in discarding from the college *curriculum* those courses which properly belong to the University, or to the professional and practical schools; and in establishing and adhering inexorably to a far far higher standard of preparation for admission; in making a thorough mastery of the old liberal course a possibility and a reality—and so inspiring that true love for good learning which thorough learning always does inspire, and imparting that high discipline and fine culture which will be through life a source of pleasure and a source of power.

Understand me, gentlemen, on one point. I have no objection to all sorts of courses of practical instructions (as they are called) in the modern languages, in physics, in the applications of science to the useful arts—in short, everything which the spirit of the age and the wants of the times are

said to demand; I have no sort of objection to their being connected with our colleges—provided two things: first, that such practical courses be, in their nature either literary or scientific; and second, that they be not crowded into the four years undergraduate course, but come after it, or on one side of it. As to the first condition, there must be some limit: and if this be not the principle of limitation, you cannot have limit unless an arbitrary one. There are various vocations in practical life, which not only *proceed upon* scientific principles, but which also imply and demand a *scientific knowledge* of those principles on the part of those who follow them: such as Civil Engineering, Navigation, and the like. And to such you must limit these practical courses in our colleges: else you must also have college lectures on the science of soap-making and calico printing, and every other useful art. Within this limit, such practical courses may well be admitted into our colleges, for the benefit of those who cannot go to the University to study the sciences and their applications from a purely scientific interest, and in the connection and extent in which they enter into the University system. But I insist on the other condition—that they be not crowded into the proper undergraduate course; for that would be a detriment to both. The proper College course, the simply Academic course, is needful for the pure interests of science and good letters, needful to make scholars with the spirit of scholars, prepared for the University, and for social and public life; and nothing should be crowded into it to impair its proper function.

There is another point in which I would alter the practice of our Colleges. It is in the matter of degrees. I have said that the College does not and cannot form men of profound science and learning in every department of liberal studies. It is not the province of the College to make Masters and Doctors, competent to fill the Academic chairs of Universities and of Colleges, or to be in any sphere of science and learning the great teachers of the world. That is the province of

the University—so far, that is, as it depends on any institution to do it. Our Colleges now confer the *title* of Master and Doctor. But they cannot form the thing. The thing itself, the true Master, the true Doctor, the competent man to fill Academic chairs, or in any way to set up to instruct his fellow-men with any title to their deference as having something of just authority to teach—this, I say, the thing itself, of Master and Doctor, if it gets made at all in our country, is not made by the Colleges: it is self-made after the College has been gone through with and left behind. The very practice of our Colleges in conferring these degrees is an admission of this fact. They are mostly not given in course, but as honorary recognitions that men have made themselves what the college did not make them. This would be all very well, so long as we have no true University, provided these titular distinctions were conferred only where they are thoroughly deserved. But as it is, there is something laughable, and at the same time sadly degrading to high letters, in the way in which these honors are scattered broadcast over the land—and some of them without any regard to their special significance:—the title of Doctor of Laws, for instance, lighting on the surprised head of some eminent political, literary, or other distinguished personage who perhaps never in his life opened a book on the Canon or the Civil law; who knows not, it may be, the distinction between them. He is made Doctor of Laws, because, being a layman, it would hardly do to make him a Doctor of Theology, or being a Clergyman, the doctorate of Divinity is not thought quite sufficient for his years, his popular eminence, or the worldly importance of his parish!

But let true Universities be established: and then let the Colleges be restricted from conferring any other degree than the Baccalaureate. Let all the others be University degrees. And let them all, both in the College and in the University, be conferred only when fairly earned; not as a matter of

course after a certain attendance on the lecture room, as is too much the case now: but only after a thorough and rigorous examination sustained in the special Faculty, be it Arts, Theology, Medicine, or Law, in which the degree is taken. Let the degrees be *taken*, or in the old Academic language be "proceeded to," not *given* as mere titles. Let any man take them all, if he will study for them and earn them: but let no man have any of them upon any other condition. Let this be the rule—there may be occasions for special exceptions—but let this be the rule: and then the title would be something more than an empty name. It would be a guaranty for the presence of the thing. It would have some weight, some authority. It would be a real honor, to be sought for, and won and worn with honest pride, to the great benefit of all the interests of truth and good letters.

Before dimissing the topic of the proper idea of the University, I will take occasion here to say a word as to a Theological Faculty. The great number of distinct religious denominations that exist in our country, and the importance which each one naturally and justly attaches to the theological system by which it is distinguished, renders the establishment of a University Faculty of Theology a matter of great practical difficulty. To avoid this difficulty, the organisation of a Theological Faculty was expressly excluded from the plan of the New-York University. My learned and accomplished friend and predecessor, in his recent admirable tract on University education, proposes to avoid the difficulty in the same way.* But I cannot agree with him. A Faculty

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* *University Education*, by H. P. Tappan. At the time this discourse was delivered, Professor Tappan was elected to the Chair which my broken health compelled me to resign; and it was to me a matter of great joy that my place would be filled by one so eminently qualified to do honor to the institution, and to promote all the interests of true learning and science. He has since then accepted the office of Chancellor of the University of Michigan. May all success attend him. I may mention here that I learn from him that he has changed the opinion expressed in his tract, to which reference is made above, and has, on further reflection, come to the same view as that I have taken.

of Theology is as indispensable as any other Faculty to the idea of a complete University. The Science of Theology—to say nothing of its importance in its higher religious and practical aspects—is, in the philosophical principles which underlie it, in its history, in its literature, in its relations with the civilization and social culture of mankind, one of the most profound and profoundly interesting departments of human thought and knowledge. A University, in the proper sense of the term, without a Faculty of Theology, is a thing that cannot be created. And rather than avoid the practical difficulty by mutilating the true idea, I would attempt to realize the idea in the most comprehensive way: —by organizing the Theological Faculty in sections sufficiently numerous to meet all reasonable desire of the different religious denominations, so that the Faculty of Theology would in fact consist of several distinct Faculties, each substantially complete—allowing, if you please, each communion to have its special system represented in the University by a body of Professors of Theology, supported by its own endowment and appointed on its own nomination, subject to such limitations and common regulations as the University organization would make requisite. Students might then attend the lectures of either of the sections, or of several, or of all, according to their choice—degrees in Theology, however, depending only on passing the proper examinations in the complete course of some one section of the Faculty, whichever they should elect. In this way all objections on the score of the University favoring one religious system at the expense of the rest, would be avoided; while the widest and freest scope would be given to the pursuit of Theological Science: and surely that man must have small confidence in his own creed who imagines the cause of truth would in any way suffer in the long run by such an organization.

Such, gentlemen, is my view of the needs of Higher Instruction among us: the University created; the Colleges

reformed. Let this be done in the way I have sketched; and then with the Common Schools and Academies, we shall have, and not till then shall we have, a complete system of Public Instruction.

Now, gentlemen, to create and sustain such a system, we must, I think, look to the STATE. I know this suggestion will strike you as burdened with great difficulties—immense obstacles in getting the State to undertake the matter; and immense liabilities, if she should undertake it, that the true and noble idea, especially of the Higher Institutions, will be violated, impaired, or imperfectly realized, not only from incompetent legislation in the organization of the system, but from the pernicious influence of party politics in its administration. In view of these liabilities of mischief, I should vastly prefer that the University should be entirely independent of the State; that it should be established by the union of private individuals enlightened enough to conceive the true idea; rich enough and liberal enough to provide the requisite material endowments; and wise enough to leave the whole organization and administration in the hands of competent men versed in academic affairs, whose special profession and vocation it is to understand such matters.

But, gentlemen, I must say that I think there is less to hope for in looking in this direction than to the State. And so to the State, it seems to me we must look, if any where. Besides, in a theoretical view, the State is the proper power to do this work—under the obligation of doing it rightly and well. It is the obligation of the State to provide a complete and perfect system of Public Instruction. The obligation is already partially recognized in the practice of this Commonwealth, as well as of many other States in the Union. Besides, the State is the only power able, in some respects to do the work as it should be done. To create the University; to perfect the College; and to organize them in connection

with the primary and secondary institutions into one great whole, such as the needs of the Commonwealth demand, such as the idea of a complete system of Public Instruction implies, is a PUBLIC work, and can be well done only by the public power. These institutions, moreover, should be free. No charge for instruction should be made in any of them—no more in the University and in the College, than in the Common School. This is implied in the very idea of Public Instruction. To effect this, immense appropriations of money are needed. This is another point that must not be omitted in our view of the case. To create a great and true University in this Commonwealth; to perfect the organization of the Colleges and Academies; to increase their number, if need be; and to give free instruction in them all, would require millions of expenditure. To establish in this City a great University, such as ought to be established, requires a provision for the proper dignified support of at least fifty or sixty Professors. There are nearly a hundred and fifty in the University of Berlin. They must be supplied too with all the material conditions for their work:—buildings, libraries, apparatus, museums, and galleries of art, and the like. I cannot put down the expenditure necessary to effect this at less than three millions. And several millions more would be required to perfect and complete the organization of the Colleges. In short, a complete system of Public Instruction requires an expenditure that can only be made by the State.

But the State can do it. Eminently of the Public Will is it true that "where there is a Will there is a Way." Let only the people of this State feel the importance of it to the glory and welfare of the Commonwealth, and what is ten millions? what is twenty millions? A tax so trifling as to press with scarcely a feather's weight on any one, would enable the State to command the amount, and in ten years repay it both principal and interest. Three millions to found

a University in this City! It sounds large: but in less than twice three years it might be saved from the needless and profligate expenditure of this most misgoverned town.

The thing can be done if only the people will it. To lead them to will it is the great point. They have willed great public works of material utility for the public health and convenience, and for the increase of the public wealth. They need be made see that there are spiritual utilities more important still to the best life and welfare of the Commonwealth. They need be made see that a great and perfect system of Public Instruction, though it do not reimburse its cost in the visible and tangible revenue of dollars, is a higher public interest than Croton Water Works and Erie Canals, which do: that if it be a wise and politic thing in the public to create the one, it is even more so to create the other; and far more noble and honorable and fitting to the glory of a magnanimous Commonwealth.

To stir up the public mind in this matter, belongs eminently to the educated young men of the State. And you, gentlemen, if you enter at all into the greatness and nobleness of the idea; if you appreciate its paramount importance to the interests of Science and Good Letters, to all the moral and all the material interests of the Commonwealth; you will not be deterred by the difficulties that lie in the way, from exerting the great influence which your liberal culture puts it in your power to wield, in forming the mind and guiding the will of the people of this great and rich State in a right direction on this point. This is the practical purpose I have in view in this discourse. This is the great mission which I conclude my Academic life by invoking you to undertake, and as far as in you lies, to accomplish.

You will have great obstacles to overcome. I admit it. With a vast multitude of the mass of the people, there are probably not so much false views and positive hostilities to

contend with, as the absence of all views, and all sense of the importance of *any* system of higher Public Instruction.

But the greatest and worst obstacles lie in the prevalence of false views and strong prejudices of various sorts among other classes. Of these let me sketch a few types.

There is McCheese, the great provision dealer. He started in life scarcely more than able to write his name. He has made money. He is rapidly rolling up his plum. He turns up his nose in greasy contempt at the idea of taking his money to make learned men. What is the use of learning? He has got on without it. He is opposed—not from any hatred of it as something of superior value which *he* does not possess. For he knows of nothing of superior value to money. It has never entered his head that any body else should be so foolish as to dream there was. It is simply a useless whim: and he is opposed to having his money taken for what is useless. All his brethren will equally oppose you for the same reason.

Then there is Gubbins, ex-Auctioneer, long enough retired upon his fortune to have, in the intervals of turtle and champaign, looked around him and found out that there are in society some men, particularly men of learning and science, who affect to think there are other things in the world entitled to deference besides the mere possessor of money. He has perhaps, a dark conception they may be right. But, at all events, with the instinct of a proud but ignoble nature, he hates what he tries to despise. He will oppose anything that puts his title to supreme deference in question. So will his brethren.

There is again, Fitzroy Cunningham, Esq., shrewd, clear headed, clever; with immense activity and versatility of mind, he has all his life been engaged in extensive and com-

plicated transactions of trade and commerce—has amassed a more than princely wealth, which is still growing to greater and greater expansion. With but a slender education, though perhaps at the ripe age of eighteen, he took a college degree, before he went into his father's counting house, yet he has, since then, made himself variously intelligent, acquired a vast amount of information of facts, events, men and things, that have fallen under his observation in life—the kind of knowledge therefore, he naturally holds in most respect. He lives in a splendid palace up town; his wife drives out in a gorgeous equipage, and gives brilliant entertainments. But Fitzroy still keeps in his busy sphere, because he loves it and is proud of it, not merely for its wealth and the social consequence it brings, but for the various energies and keen activities it demands. He has little respect for learning and science in themselves. He has a certain respect for great lawyers, great politicians, and eminent public functionaries. But both he and they were made at the colleges, *such as they are*, in the slight degree in which they owe anything to the college. Such institutions he is willing to *patronise*—perhaps be a trustee, if it gratifies his egotism: in which position he will regard the Faculty as in some sort his *employés*, much on the footing of his upper clerks (hardly that), whom it is his office to tell how to do their work, (landsmen teaching pilots how to steer,) and to get the *maximum* of work at the *minimum* of salary. But as to creating a great University, a great Society of Learned Men, with an ample public provision for their independent and dignified support—a society to which he is to look up with deference, as the great ornament and glory of the city, a great light and benefaction to the nation—he has no idea of it. It is a project for making a great nest of dreamers and drones, entirely out of place amidst the splendid material and practical activities of the age. Be sure you cannot count on his help. He will not oppose you with the vulgar hatred of Gubbins; but he will dismiss you

with a severe, contemptuous disregard of your plan. So will his brethren.

There is, besides, Quintus Squeely, able editor of the *Daily Trumpet*—politician, philanthropist, social reformer, believer in social progress, in divinity of the people, (except those who differ from him), believer in everything more than in the wisdom of the Past. Clever man. Really able. Of manifold abilities. Can write. Can think too. Says many wise and good things. Honest withal. So I deem Squeely. Great believer in himself, no doubt; but also honest believer in truth—that which he thinks such. But not a learned man. A self-made man: with the one-sidedness that often belongs to such men. He has already in advance opposed you. He bloweth with his Trumpet to the people, to warn them against you. He telleth them that Common Schools are for the people: Colleges and Universities are only to pamper the pride of the rich, the grinders of the faces of the people. He bloweth with his Trumpet against the legislators—warning them of the wrath of the people, if they take the people's money to build up or sustain aristocratic institutions, contrary to the Gospel of Progress which the Trumpet proclaimeth: "Peace on earth; and every man's coat cut the same length with his neighbor's." "Useless institutions too," saith Squeely. "Look at me. Am not I able editor, politician, social reformer, writer, thinker? No college made me. I made myself. That is the way to make men."

Foolish Squeely! Foolish able editor! Knowest thou not that there was a stuff in thee, and a spirit that has made thee an exception to the general rule. Few men perhaps, with thy lack of advantages, would make themselves as able as thou. But with the advantages thou lackedst, many might. Besides, clever as thou art, able editor, writer, thinker, thou art not a learned man. No disgrace. How shouldst thou be? The thing for thee to be ashamed of is, that thou shouldst

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decry what thou hast not. For, those who are both as *able* as thou art, and as learned as thou art *not*, have said and testified in many ways from age to age, that learning, high learning and science, and the discipline that comes with them, are good things, and minister to the greater ability of the ablest of able men. Hadst thou started in thy career of life possessed of the manifold culture and accomplishment of a thoroughly educated man, thou mightest have beaten thy actual self, as much as thou now beatest many a printer's apprentice with whom thou beganest thy career.

There is too, Ptolemy Tongue-end—patriot, democrat, demagogue orator. He blows with his noisy breath a blast very much in unison with the Daily Trumpet. He "stumpeth" at Ward meetings. Unlike honest Squeely, he has no faith in the people, except in their gullibleness—no faith in any thing except the wisdom of buttering his bread with the people's money. And so he blows any blast that he thinks may help him to the favor of the sovereign people. He getteth into the legislature, and there opposes with great wrath and noise, all grants to Colleges—calling them anti-democratic; though he knows in his heart all the while, that it is, of all things in the world, the most democratic that the people should be taxed for the endowment of the highest institutions of learning, free to all, as are the Common Schools—that so, the children of the people, out of the pockets of the rich, may receive an education that shall enable them to take their share in the great prizes of life. For nothing is more true than that the great prizes of life (other things being equal) are grasped by those who have the highest, most thorough and liberal education. And without a great and perfect system of free Public Instruction, including the University and the Colleges, as well as the Common Schools, the children of the poor are, as a general rule, condemned to a hopeless disadvantage, in competition with the sons of the

rich, in all the higher careers of life. There may be exceptional cases: but such must be the rule. This is so patent and palpable, it seems to me, to every man of common sense and common candor, that I have little patience with the false and stupid twaddle which hollow-hearted demagogues, like Tongue-end, or hopelessly wrong-headed able editors, like Squeely, are perpetually pouring into the ears of the unenlightened masses—putting the Common Schools and Colleges in opposition to each other: as if there was any contradiction between them; as if one was not as necessary as the other, as if every principle of that democracy they prate so about, did not require that the State should provide, not only free primary instruction for all the children of the people, but also the highest instruction for all such of the children of the people as desire to go onward and upward into the higher spheres of useful and honorable exertion. Gentlemen, you may boldly join issue with these praters. Expose the foolishness of their hackneyed cant. Keep on doing so: and in due time, if you persevere, you will certainly disabuse the public mind. Tongue-end will oppose you—till the people begin to think, as he in his heart now thinks. Then you will have his noisy voice equally in favor of the Colleges, and of a great University endowed by the state. Then he will find out that such institutions are exceedingly democratic. As to Squeely: he will hold on honestly blowing his Trumpet to the same tune he now does, until he comes of himself to a wiser mind. Of which, small hope.

Such, gentlemen, are some types of the opposition you will encounter. Others might be sketched did time allow. Besides these, there is another class of hostile influences, not directly opposed to the creation of the University, but in several respects, standing in the way of the full realization of its true idea. Of this sort is the party spirit of religious sectarianism—the *odium theologicum*—that bitterest of all

hatreds; and the meddling spirit of solemn incompetent mediocrity in high political and social places, thinking it has a special gift and vocation to busy itself in fostering the interests of learning and science, yet destitute of any true academic ideas; and so meddling but to mar, and sure to oppose if not allowed to mar. All these things are against you. A formidable array. I admit it.

But, gentlemen, there is no reason to bate heart or hope. The work to which I invoke you, is a great and noble work. Not without encouragement to resolute and patient labor. Tongue-end and Squeely, Cunningham and Gubbins, and McCheese are not all the people of the land. There are others—numerous in every class, especially among the more enlightened, whom your influence may hopefully reach. Truth and sound opinion need only zealous and resolute, and, above all, patient propagandists, and in time it will spread outward and downward—as all sound opinion the world over must and always does spread—through the great, honest and well disposed masses, who are ever ready in heart and will, to give their support to whatsoever the glory and welfare of the commonwealth demands.

Supposing the University to be established on the footing I have suggested, there are certain ideas and principles relating to its administration—to the organization of the courses of instruction; the constitution of the Faculties; the filling of the Academic Chairs; the source of Academic Honors; the conferring of Degrees, and the principles, conditions and modes of their bestowal—which are indispensable to the highest success and usefulness of such institutions. These I intended somewhat to have considered. There are certain notions and practices, certain ways of thinking and and feeling prevalent amongst us on these points, which are utterly at variance with the true theory of a University, with all pure academic principles. These I intended to have sig-

nalized. But the just treatment of these topics would require a discussion too protracted for this time. I had therefore, better not now enter upon them. At some other time, and in some other form, I may perhaps call your attention to them.

I must now bring my remarks to a close. And the circumstances in which I stand before you will, I trust, through your kindness, be allowed to justify a word of personal reference. For more than twelve years I have discharged the duties devolving upon my Professorship in this institution; and you who have attended at my lecture room—as most of you have—know with what earnestness and zeal I have discharged them. These labors have been their own exceeding great reward. I have loved the work. I have tried to do your minds good. I believe you think so too. I have enjoyed the good will of my colleagues, and such a kindly appreciation of my services on their part, as leaves me nothing to desire on that score. These are convictions which I cherish more than it is worth while for me to attempt to express.

It is not a light thing therefore, for me to resign my place here. I had hoped that in the groves of Oakwood—in the beautiful retreat, which, in the intervals of academic labor, has been my home for eighteen months, I might find such repose and invigoration for my overworn nerves, as would enable me still to discharge the pleasant labors of my office. In that hope I am disappointed. The sentence of entire "rustication" has been passed upon me—and that in a worse than the academic sense of the term; for it is without limit of time. I bow to the decree of the doctors, and I will add, not irreverently, to the will of God. And, in taking leave of you and of my public labors, I beg you to accept the assurance of the lively interest I shall ever feel in your personal welfare, and in the prosperity, enlargement, and fair renown

of the institution which has been the scene of the labors of the best years of my life. A University in name, I hope through your resolute and persevering efforts, it will become a University in the fullest reality of the thing—a glory and blessing to this city, to the nation, to mankind. God prosper the cause of science and good letters, of truth and human progress throughout the world.

Dec. 1/2.

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